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DISSERTATION

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ON

INDIRECT DISCOURSE

IN

ANTIPHON, ANDOCIDES, AND LYSIAS.

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Presented to the Faculty and Board of Visitors of the University of  
Virginia for the Degree of Doctor of Philosophy,

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J. H. MOSS.

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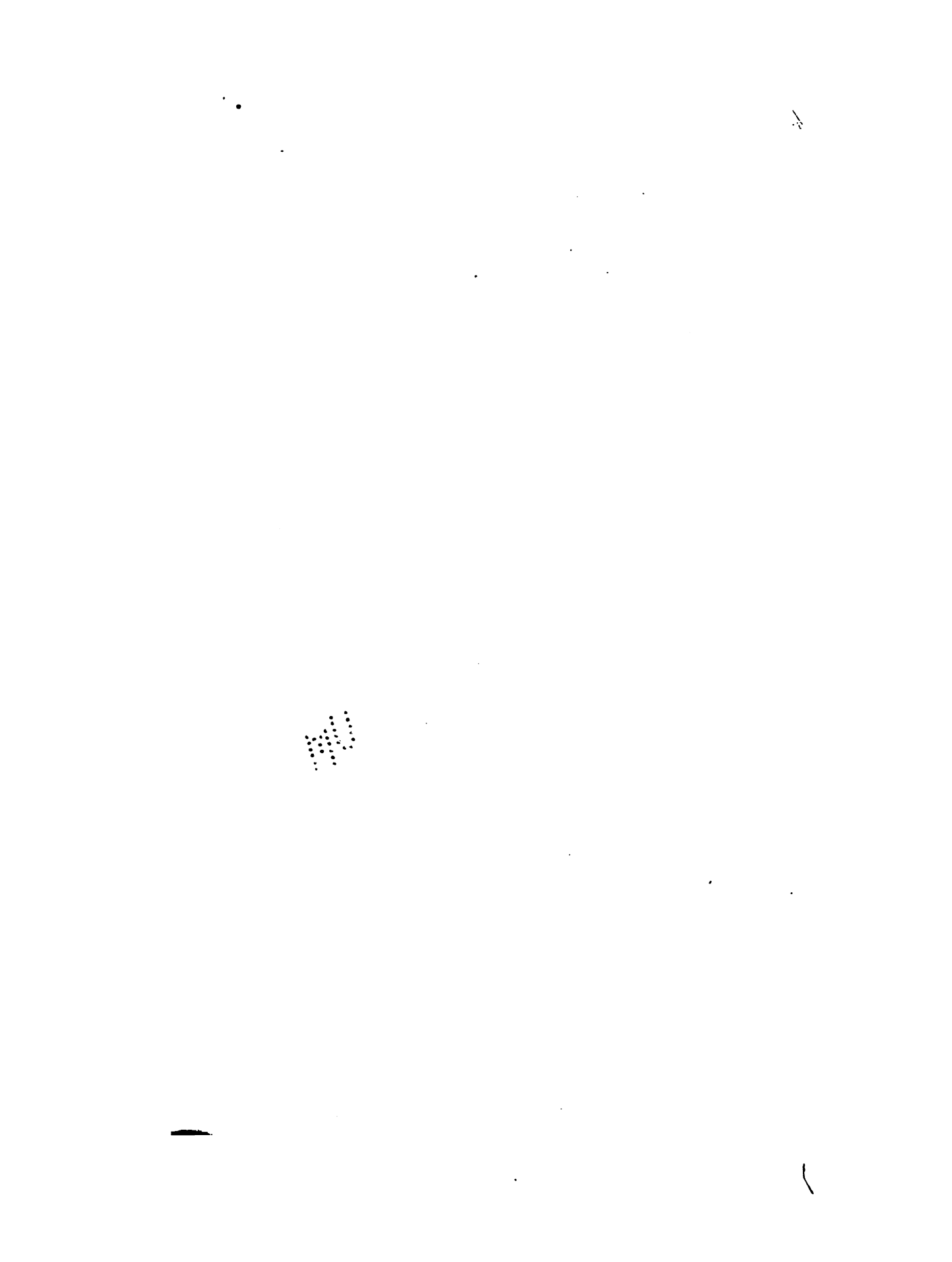
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## PREFACE.

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This work was begun as a treatise on Indirect Discourse in Antiphon and Andocides; Lysias and Xenophon's Anabasis were added for comparison. The lists of verbs and the statistics for  $\delta\tau\iota$  and  $\acute{\omega}\varsigma$  clauses and Indirect Questions are exhaustive.

The remaining treatment is so nearly complete in the orators that we trust the few omissions will not vitiate any of the conclusions drawn. It has not been deemed necessary to note facts that present no peculiarity, such as the usual phenomena after primary tenses, and the retention of the Optative and Indicative with  $\acute{\alpha}\nu$  after secondary tenses. The Historical Present is treated as primary or secondary, at the option of the writer.

Covallin's work on O. O. in Xenophon and other books ordered were not procured in time for consultation. Goodwin's Moods and Tenses, Madvig's Syntax, and Schanz's Beiträge have given valuable aid.

Since the completion of this treatise an article has appeared in the *Classical Review*, Vol. XIV., Nos. 5 and 7, by H. Darnley Naylor, Ormound College, Melbourne University, entitled "On the Optative and Graphic Constructions in Greek Subordinate Clauses." The interesting statement is made that interrogative sentences dependent on a verb of knowing or perceiving are not introduced by the simple interrogative pronoun  $\tau\acute{\iota}\varsigma$ .

## INTRODUCTION.

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The parallel use of the Infinitive, the Participle,  $\epsilon\tau\iota$  and  $\acute{\omega}\varsigma$  with a finite verb in O. O., and the freedom with which the Greek mind construed subordinate clauses from the time of *speaker* or *narrator* gave vivacity to Greek style and a wide range of phenomena to O. O.

O. O. may be divided according to the character of the leading verb into *three* classes: 1) Pure; 2) Partial; 3) Subjective.

- 1) PURE O. O.—The governing verb is one expressing *thought* or *utterance*.
- 2) PARTIAL O. O.—The governing verb states a fact *involving* or *implying thought* or *utterance*.
- 3) SUBJECTIVE O. O.—The governing verb does not imply or state thought or utterance. The O. O. is shown by the contexts, or by the mood of the dependent verb.

Again, O. O. may be divided without serious cross division upon the principle of *vividness* into a) vivid; b) less vivid; c) remote.

- a) VIVID O. O.—Mood and tense are unchanged except where the Infinitive is required. The exact words of the *speaker* are quoted with slight variation.
- b) LESS VIVID O. O.—Tense is unchanged. The mood is changed to Optative or Infinitive when required, according to well-known rules. *The O. O. is modeled after a possible direct form.*
- c) REMOTE O. O.—The mood is unchanged. The O. O. is stated from the time of the narrator, or without reference to a direct form.

The Imperfect and Pluperfect sometimes represent the Present and Perfect of a possible direct form. This occurs both in leading and subordinate O. O. verbs. It is quite common in leading clause after verbs of *knowing* and *perceiving*; rare after verbs of *saying*. Ar. Vesp. 283.

An Aorist Indicative may be retained according to the principle of *vividness* or *remoteness*, since the view of the speaker and of the narrator coincide with reference to the indefinite past.

The frequent failure to note the following fundamental principle of Greek syntax has caused some error in the treatment of O. O.

As in Latin an ideal condition in a past connection takes the Imperfect, so in Greek an anticipatory condition becomes Optative. The principle may be stated generally thus: *A future temporal or conditional relation dependent on and taking its time from a past situation is written in the Optative.* This includes the well-known phenomenon of past general conditions; but past situations may be particular as well as general.

This principle and that of O. O. often coincide. In fact it seems to be the more general, the genus to which O. O. may be referred as a species. To attempt to read O. O. into sentences where it prevails is often successful, though frequently unnecessary, and, sometimes, fraught with calamity. See Lys. [3, 7], Dem. [18, 32; 18, 145]. Dem. [18, 145] is treated by Goodwin, *Moods and Tenses*, §696.

“Ὅδ’ ἦν ἀπαλλαγῆ φιλίππῳ εἰ μὴ θηβαίους . . . ἐχθροὺς ποιήσειε τῇ πόλει;

Philip saw that he could neither end nor escape the war unless, etc.”

*Ποιήσειε* is the mood and tense required by the narrative and is absolutely independent of what Philip saw.

This distinction between O. O. and the more general principle will be useful in discussing partial O. O. where the Imperfect and Pluperfect occur side by side with the Optative in what seems a perfectly normal construction. See Thuc., 6, 29.

“Ἐπιτομος ἦν, εἰ μὲν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ δ’ ἀπολυθείη, ἄρχειν.” —*Moods and Tenses*, § 701.

This form of O. O. is not *quotation*, but *representation*. It allows the subordinate clauses to be retained in the same mood and tense, or to be stated in the past by the narrator. There is no need to treat one conditional clause differently from another in the example quoted; both are objective.

A Present or Perfect Indicative in such a connection is regularly retained or changed to Imperfect or Pluperfect respectively. It may be questioned whether we ever have the Indicative changed to Optative in such a connection. We find that relative sentences, because of their *declarative nature*, readily adapt themselves to the narrator's view and change the Present and Perfect Indicative to Imperfect and Pluperfect, instead of changing to Optative. This occurs not infrequently after verbs of saying in pure O. O., and seems to be the rule in partial O. O. There is quite a difference between a relative clause in the Imperfect *representing* part of what was said and a simple explanatory relative clause introduced by the narrator. Subordinate clauses in O. O. changed to Imperfect or Pluperfect, other than relative clauses, are comparatively rare. We find one in continued O. O., Xen. Anab., 5, 7, 34; one after the objective verb *συνειδέναι*, Xen. Anab., 1, 5, 9; and Goodwin quotes two, M. and T., §691, with pure verbs of saying.

The two examples from the Anabasis need no explanation. The shift from speaker to narrator is natural and easy to feel. The examples quoted by Goodwin are seemingly quite irregular, and it seems scarcely sufficient to say that they are thrown out of O. O.

Customary action in Greek has a strong tendency to remain in the Indicative, and it is doubtless due to this fact that the clauses quoted by Goodwin are represented by the narrator instead of following the rule of O. O. It is our opinion that clauses so represented still form a part of O. O. They are not quotations, but statements by the narrator of the substance of what was said. This is the regular construction in English. There is a striking difference between representing a clause from the time of the narrator, and treating it as entirely independent of O. O. Thus in Xenophon's Anabasis, 1, 5, 9, *εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο* is represented by the narrator as a sort of afterthought. If it be thrown out of O. O. it becomes a protasis to ἦν and makes nonsense. "It was possible," says Xenophon, "for the man who paid attention to observe that the king's empire was weak, if anyone made war quickly." The statement of Xenophon is unconditional. The condition forms part of the observation. So much for the general subject.



I.—<sup>o</sup>Οτι and ὡς Clauses.

## §1. Antiphon.

1. Verbs with *ὅτι*.

|               |             |                 |
|---------------|-------------|-----------------|
| ἀδῆλον εἶναι  | ἐνθυμεῖσθαι | πιστεύειν       |
| ἀντιλογίῃσθαι | ἐπαγγέλλειν | προλέγειν       |
| αἰσθάνεσθαι   | ἐπίστασθαι  |                 |
| ἀποφαίνεσθαι  | λέγειν      | σχόπειν         |
| γινώσκειν     | μανθάνειν   | τεκμήριον εἶναι |
| εἰδέναι       | μεμνησθαι   | φανερὸν εἶναι.  |

2. Verbs with *ὡς*.

|               |               |               |
|---------------|---------------|---------------|
| ἀποδεικνύουσι | διδάσκειν     | ἔρεῖν         |
| αἰτιᾶσθαι     | ἐπιδεικνύουσι | καταμαρτυρεῖν |
| δηλοῦν        | εἰπεῖν        | λέγειν        |

3. *ὅτι* Clauses after Secondary Tenses.

13 Cases:

Optative, 9; Indicative, 4.

## a. Optative.—

*Present*, 3: 1, 11; 1, 15; 6, 38.*Future*, 2: 1'β, 4; 5, 50.*Aorist*, 4: 5, 33; 5, 39 bis; 6, 21.b. Indicative Unchanged.—*Pf.*: 5, 54.c. Indicative Changed from *Pres.* to *Imp.*, 3: 1, 8; 1, 15; 6, 32.Examples 1, 8; 1, 15, will be noted under the full treatment of verbs of *Knowing*, etc.

6, 32—*μάρτυρες ἐγένοντο ὅτι οὐδὲν δίκαιον . . . ἤτιῶντο*—demands some notice. *ἤτιῶντο* may be regarded as an original Imperfect, but this seems a somewhat forced explanation. The *θ. θ.* is only partial. The *ὅτι* clause is stated as a fact. *μάρτυρες ἐγένοντο* implies *εμαρτύρησαν* but is not equivalent to it. The *ὅτι* clause takes its mood and tense from the narrator, and does not fall under the regular rule for *θ. θ.*

4. *ὡς* Clauses after Secondary Tenses.

5 Cases:

Indicative, 4; Optative, 1.

a. Optative—Aorist: 5, 53.

b. Indicative—Present, 2: β γ, 9; Γ γ, 4.

Aorist, 2: Α γ, 1; Γ γ, 2.

Note that Β γ, 9, is a general truth and Γ γ, 4, is alleged to be.

In Γ γ, 2, εἶπε . . . εἰ ἐκ τῶν πληγῶν ἀπέθανεν ὁ ἀνὴρ, ὡς οὐκ ἀπέκτεινεν αὐτόν the *ὡς* clause is not a bare statement depending on εἶπε, but is represented as following logically from the reason stated in the protasis.

We call attention to the two examples (5, 15; 6, 24), with ἄν and the Indicative after εἰδέναι. Here the Potential Indicative seems to represent a Potential Optative transferred to the past. See M. and T., §243; cf. Lys., 3, 29 (εἰδώς).

## §2. Andocides.

1. Verbs with *ὄτι*.

|              |                 |                  |
|--------------|-----------------|------------------|
| ἄγγελλειν    | ἐνθυμεῖσθαι     | λόγον διδόναι    |
| αἰσθάνεσθαι  | εἰδέναι         | μανθάνειν        |
| ἀκούειν      | ἐπιότασθαι      | δρᾶν             |
| ἀπαγγέλλειν  | εἰπεῖν          | σημεῖον εἶναι    |
| ἀποκρίνεσθαι | ἐλέγχειν        | σκοπεῖν          |
| ἀναμνησθῆναι | κληδῶν κατέχειν | τεκμηρίῳ χρῆσθαι |
| γινώσκειν    | λέγειν          | ψεύδεσθαι        |

2. Verbs with *ὡς*.

|              |                     |                |
|--------------|---------------------|----------------|
| ἀνακράζειν   | γνώμην περι ιστάναι | ἐλέγχειν       |
| ἀντιλέγειν   | διδάσκειν           | συνειδέναι     |
| ἀπολογεῖσθαι | ἐπίστασθαι          | φανερὸν ποιεῖν |
| ἀποδεικνύναι | ἔρεῖν               |                |

3. *ὄτι* Clauses after Secondary Tenses.

26 Cases:

Indicative, 10; Optative, 16.

a. Optative.—

Present, 8: 1, 4; 1, 12; 1, 61; 1, 64; 1, 39; 1, 115 bis;  
1, 118.

Aorist, 7: 1, 40; 1, 61; 1, 113; 1, 116; 1, 115 ter.

Perfect, 1: 1, 39.

## b. Indicative Unchanged.—

*Present*, 2: 1, 30; 2, 20.*Future*, 1: 1, 135 quinquies.*Aorist*, 2: 1, 61 bis.

## c. Indicative Changed to Secondary.—

*Imperfect*, 2: 1, 52 bis.*Pluperfect*, 2: 1, 52 bis.

In 1, 61 the *οτι* clause, ἐξήλεγε τα γινόμενα οτι εἰς ἡγήσατο μὲν πινόντων ἡμῶν ταύτην τὴν βουλήν Εὐφίλητος ἀντεῖπον δ' ἐγώ, καὶ τότε μὲν οὐ γένοιτο δι' ἐμέ, presents a striking change of mood. The whole clause is an explication of τὰ γινόμενα and soon drifts into O. R.

The introduction of the negative has some influence upon the thought. It is merely suggested that the statement made in γένοιτο is incapable of proof, that it was necessarily a mere assertion of opinion, and consequently felt the force of O. O. more than those statements which were verified and might be set down as facts.

In 1, 52 we have an interesting example of an entire clause after ἐνεθυμήθη καὶ ἐλογιζόμενη viewed not as a quotation, but taking its mood and tense from the standpoint of the reporter, as if it were independent.

1, 135, is properly O. R.

In 1, 130; 2, 20, in which the Indicative Present is retained, the former (1, 130) seems to be a pithy saying, a popular saw applied to such cases. The latter (2, 20) retains μέλλει and extends to the realm of the present.

4. *ὡς* after Secondary Tenses.

17 Cases:

Optative, 11; Indicative, 6.

## a. Optative.—

*Present*, 4: 1, 36; 1, 40; 1, 122; 1, 110.*Aorist*, 7: 1, 19; 1, 22; 137 ter.; 1, 40; 1, 110.

## b. Indicative.—

*Present*, 1, 43.*Imperfect*, 1, 64.*Future*, 1, 43.*Aorist*, 3: 1, 54; 1, 58; 3, 10.

## §3. Lysias.

1. Verbs taking *ὅτι*.

|                 |                   |                     |
|-----------------|-------------------|---------------------|
| ἀγνοεῖν         | εἰδέναι           | πρόφασιν            |
| ἀναμιμνήσκειν   | ἐννοῦν γίγνεσθαι  | σκηπεῖν             |
| ἀποκρίνεσθαι    | ἐπίστασθαι        | συνειδέναί          |
| γιγνώσκειν      | μανθάνειν         | ὕπολαμβάνειν        |
| δῆλον εἶναι     | μεμνησθαι         | τεκμήριον γίγνεσθαι |
| δηλοῦν          | μηνύτης γίγνεσθαι | τεκμήριον νομίζειν  |
| δῆλον γίγνεσθαι | ὄραν              | φανερὸν εἶναι       |
| διαβάλλειν      | προειδέναί        | φανερὸν ποιεῖν      |
| δισχυρίζεσθαι   | πυνθάνεσθαι       | φράζειν             |

2. Verbs taking *ὡς*.

|                     |                 |                 |
|---------------------|-----------------|-----------------|
| ἀπαγγέλλειν         | ἐλπίδα παρέχειν | πέθειν          |
| ἀποφαίνειν          | ἔρεῖν           | μάρτυρας καλεῖν |
| ἀντεπεῖν            | λόγους ἔχειν    | πιστὸν εἶναι    |
| ἀπολογίαν ποιεῖσθαι | μάρτυρας εἶναι  | πιστὸν δοκεῖν   |
| διομύναται          | ὁμολογεῖν       | <u>φάναι</u>    |
| δόξαν περιστάναι    |                 |                 |

3. Verbs taking *ὅτι* and *ὡς*.

|              |                 |                   |
|--------------|-----------------|-------------------|
| ἀκούειν      | ἐπιδεικνύναι    | τάρτυρεῖν         |
| αἰσθάνεσθαι  | εὔγνωστον εἶναι | μεκμήριον εἶναι   |
| ἀποδεικνύναι | εἰπεῖν          | τεκμηρίῳ χρῆσθαι  |
| ἀπολογεῖσθαι | κατηγορεῖν      | μάρτυρας παρέχειν |
| ἐνθυμεῖσθαι  | λέγειν          |                   |

Combinations of *ὅτι* and *ὡς* (17, 2 ; 17, 4 ; 19, 41 ; 19, 55) are worthy of note.

4. *ὅτι* Clauses after Secondary Tenses.

74 Cases:

Indicative, 47 ; Optative, 27.

## a. Optative.—

*Present*, 20 : 1, 19 ; 8, 12 ; 9, 5 ; 12, 9 ; 12, 15 ; 12, 48 ;  
12, 74 bis ; 12, 77 ; 13, 9 ; 13, 78 ; 19, 51 ; 22, 2 ;  
23, 2 ; 23, 3 ; 23, 6 bis. ; 23, 9 ; 23, 10 ; 32, 25.

*Future*, 2 : 1, 22 ; 19, 16.

*Aorist*, 3 : 12, 16 ; 12, 77 ; 32, 9.

*Perfect*, 2 : 1, 18 ; 10, 25.

## b. Indicative.—

*Present*, 15: 2, 41; 6, 19; 7, 34 bis.; 8, 8; 9, 1; 9, 9 bis.; 10, 30; 12, 9; 12, 48; 12, 69; 13, 17; 13, 77; 16, 14.

*Future*, 11: 2, 33; 12, 15; 12, 45 bis.; 12, 58; 12, 70; 12, 74; 13, 25; 16, 15; 27. 1; 32, 11.

*Imperfect retained*, 7: 1, 17; 2, 58; 12, 56 bis.; 13, 41; 19, 39; 19, 52.

*Imperfect from Present*, 5: 3, 6; 7, 16; 12, 57; 12, 73; 18, 11.

*Aorist*, 9: 2, 65; 3, 29; 8, 13; 9, 9: 12, 40; 12, 57; 12, 69; 13, 42; 19, 25.

5.  $\omega\varsigma$  after Secondary Tenses.

29 Cases:

Optative, 15; Indicative, 14.

## a. Optative.—

*Present*, 10: 8, 10; 8, 12; 9, 5; 9, 6; 9, 7; 13, 8; 19, 50; 1, 20; 1, 20; 12, 6.

*Aorist*, 4: 1, 20; 1, 20; 8, 12; 22, 8.

*Perfect*, 1: 29, 12.

## b. Indicative.—

*Present*, 3; 11, 11; 12, 70; 28, 5.

*Imperfect retained* 4: 1, 20; 7, 42; 19, 7; 22, 3.

*Future*, 2: 2, 22; 13, 61.

*Aorist*, 4: 1, 17; 3, 22; 10, 12; 32, 15.

*Perfect*, 1; 12, 7.

## §4. Xenophon's Anabasis.

1.  $\delta\tau\iota$  after Secondary Tenses.

## a. Optative.—

*Present* ..... 75

*Future* ..... 14

*Aorist* ..... 7

*Perfect* ..... 8

## b. Indicative.—

*Present* ..... 23

*Future* ..... 17

*Imperfect retained* ..... 4

*Imperfect from Present*, 11: 1, 2, 21; 2, 2, 15; 2, 3, 6;  
3, 1, 2 sexes; 5, 6, 29; 5, 8, 10.

*Perfect*..... 1

*Pluperfect from Perfect*, 2: 3, 1, 2 bis.

2.  $\acute{\omega}\varsigma$  after *Secondary Tenses*.

a. Optative.—

*Present*, 22.

*Future*, 1: 5, 6, 3.

*Aorist*, 1.

*Perfect*, 1: 7, 6, 44.

b. Indicative.—

*Present*, 3: 2, 6, 2; 5, 6, 31; 6, 4, 14.

*Future*, 1: 7, 5, 8.

*Perfect*, 1: 6, 4, 14.

In 2 a) the first Present Indicative [2, 6, 2] expresses habitual action; 5, 6, 31, retains  $\chi\rho\eta$ ; 6, 4, 14 depends upon a preceding Perfect Indicative retained.

§5. *Remarks upon  $\delta\tau\iota$  and  $\acute{\omega}\varsigma$  Clauses.*

1. For the origin of  $\delta\tau\iota$  and  $\acute{\omega}\varsigma$  clauses see Goodwin's *Moods and Tenses*, §663, and Schanz's *Beiträge*, Heft 8. Goodwin considers  $\delta\tau\iota$  an *accusative of respect*, and thus an outer object. Schmitt regards  $\delta\tau\iota$  as the inner or cognate object (p. 19), which seems to be the correct view.

Goodwin's view of the development of  $\acute{\omega}\varsigma$  in O. O. from the interrogative seems correct, while Schmitt has apparently overlooked the fact that pure relatives are used as interrogatives after verbs of asking (pp. 14 and 52). This use has been noted by Dinwiddie in his dissertation on O. O. in Thucydides. See *Revue de Philologie*, xiv., pp. 57 ff.

2. In reference to the distinction between  $\delta\tau\iota$  and  $\acute{\omega}\varsigma$ , it is a mistake to state that always, or even generally,  $\acute{\omega}\varsigma$  carries the idea of doubt or uncertainty, without any discrimination in the verbs that take  $\acute{\omega}\varsigma$ .

$\acute{\omega}\varsigma$  introduces a *theory, opinion* or *allegation*. It is used regularly with  $\delta\iota\delta\acute{\alpha}\sigma\kappa\epsilon\iota\nu$  because, perhaps, the true idea of teaching is to teach theories. It is used with  $\acute{\alpha}\pi\omicron\delta\epsilon\iota\kappa\nu\acute{\omicron}\nu\alpha\iota$  to introduce a theory professed to be proven from *facts stated*, and takes the Indicative *Ant* [ $A\gamma$  1], also with  $\epsilon\iota\pi\epsilon\iota\nu$  in this sense *Ant* [ $I\gamma$  2].

$\acute{\omega}\varsigma$  with  $\lambda\acute{\epsilon}\gamma\epsilon\iota\nu$ ,  $\epsilon\acute{\iota}\pi\epsilon\iota\nu$ ,  $\kappa\alpha\tau\eta\gamma\omicron\rho\epsilon\acute{\iota}\nu$  introduces an allegation generally intimated to be untrue, but not always so. See Lysias, 1, 20, for true accusation; and 1, 37; 7, 20 for false.

The examples of  $\acute{\omega}\varsigma$  cited from Andocides and Lysias with the Optative imply falsity except Lysias [1, 4; 22, 8]; to these add Andocides [1, 4], Lysias [28, 5] where  $\acute{\omega}\varsigma$  is construed with Indicative.

In Lysias [22, 8] the force of  $\acute{\omega}\varsigma$  may be brought out by translating " $\xi\lambda\epsilon\gamma\epsilon\nu \acute{\omega}\varsigma$ "—*he explained that*.

$\acute{\omega}\varsigma$  in the Anabasis is comparatively rare with the Indicative, and is used not infrequently with the Optative without implying doubt or uncertainty. Anab., 1, 9, 11; 5, 1, 3.

Madvig points out that  $\acute{\omega}\varsigma$  is usual when the leading verb is negative or when the  $\acute{\omega}\varsigma$  clause is negated. The clause is thus marked as a mere allegation. Xen. Anab., 2, 4, 19; 2, 3, 25; 7, 5, 8.

$\delta\tau\iota$  also occurs after a negative verb. Thuc., 2, 6, 2.

$\delta\tau\iota$  and  $\acute{\omega}\varsigma$  clauses take the Present Indicative after a secondary tense when they purport to express:

- |   |   |  |
|---|---|--|
| 1. A general truth.                             | { | Antiphon: $\beta$ $\gamma$ , 9; $\Gamma$ , $\gamma$ , 4. |
|   |   | Lysias: 2, 41; 10, 30; 12, 69.                           |
|   |   | Anabasis: 6, 1, 21.                                      |
| 2. A common report.                             |   | Andocides: 1, 130.                                       |
| 3. A present fact.                              | { | Andocides: 2, 20.  |
|   |   | Lysias: 6, 19; 9, 1.                                     |
|   |   | Anabasis: 2, 4, 21; 5, 5, 24; 6, 1, 31;                  |
|   |   | 6, 4, 18.  |
| 4. Continued or habitual action.<br>(usually)   | { | Lysias: 28, 5.   |
|   |   | Anabasis: 2, 6, 2; 4, 5, 10;                             |
|   |   | 6, 1, 19; 6, 6, 4.                                       |
| 5. Necessity with $\chi\rho\eta$ .<br>(usually) | { | Lysias: 12, 70; 16, 14.                                  |
|   |   | Anabasis: 5, 6, 31.                                      |

To these may be added Anabasis, 6, 3, 11; 7, 2, 16, where the presence of  $\nu\delta\nu$  makes the vivid construction preferable; Anabasis, 4, 1, 3; 4, 5, 28, where the Present is retained for the Future on account of the vivid meaning of the verb  $\acute{\iota}\epsilon\nu\alpha\iota$ ; and Anabasis, 1, 10, 5, where the perfect meaning of  $\omicron\acute{\iota}\chi\omicron\nu\tau\alpha\iota$  may influence its retention.

$\chi\rho\eta$  is retained after past tenses in Antiphon, Andocides, Lysias, Thucydides, Xenophon's Anabasis.  $\chi\rho\epsilon\acute{\iota}\eta$  occurs in Xenophon's Hellenics, 2, 4, 23, with  $\acute{\omega}\varsigma$  in a negative sentence.

## II.—<sup>o</sup>Οτι and ὡς Clauses—*continued*.

We note the fact that the retention of the Indicative in a *ὅτι* or *ὡς* clause after a *past finite tense of a pure verb of saying* is quite rare except in those cases where it is required to EXPRESS A GENERAL TRUTH, PRESENT FACT, OR WHERE *χρῆ* IS RETAINED.

The only cases noted are Andocides, 1, 4; 1, 43; Lysias, 12, 74; 28, 5.

Andocides (1, 43) retains the Present with *ὡς* after *ἀνέκραγεν*. Cf. Anabasis (51, 14), *ἀνέκραγον ὡς οὐ δέοι*.

Andocides (1, 4) retains the Future with *ὡς* after *λέγουσιν* in the second clause.

Lysias (12, 74) retains the Future with *ὅτι* after *εἶπε* in the second clause.

Lysias (28, 5) retains the Present with *ὡς* after *ἔλεγεν*. *ἔλεγεν ὡς ἤδη συκοφαντεῖτε*. The force of *ἤδη* would be to retain the Indicative.

With these compare:

Andocides 1, 54: *γνώμη παρσιστήξει ὡς*, with Present Indicative.

Lysias 9, 9: *μάρτυρας παρσχομένην ὅτι*; 8, 13: *ἤδη ὅτι*; 12, 40: *εἰδὼσαν ὅτι*, with Aorist Indicative.

Lysias, 12, 45: *ἤπισταντο ὅτι*, with Future Indicative).

Lysias, 2, 65: *ἀπελογήσαντο ὅτι*, with Future Indicative, where the apology is made by deeds not words.

Lysias, 10, 12: *διωμόσατο ὡς*, with Aorist Indicative, quoting words of a legal document.

Where the verb that governs O. O. is an *Infinitive or Participle* the construction is somewhat freer.

The following are the examples noted in Antiphon, Andocides and Lysias, omitting those cases in which the Infinitive represents a past tense of the Indicative and where the Imperfect Indicative occurs in *ὅτι* or *ὡς* clauses.

### §1. Indicative retained after *ὅτι* or *ὡς*.

a. *Present*.—Lysias: 7, 34; 8, 8; 12, 69; 13, 17; 9, 1; 13, 77.

b. *Future*.—Lysias: 2, 32; 12, 15; 12, 58; 12, 70; 13, 25;

13, 61; 16, 15; 27, 1; 32, 11.



*c. Aorist.*—Lysias : 1, 17 ; 3, 22 ; 3, 29 ; 19, 25 ; 12, 75, 32, 15.

Andocides : 1, 58 ; 3, 10.

*d. Perfect.*—Antiphon : 5, 54.

§2. Indicative changed to Optative.

*a. Present.*—Lysias : 8, 10 ; 9, 5 ; 9, 7 ; 12, 48 ; 13, 78 ; 19, 51.

*b. Future.*—Lysias : 1, 22 ; 19, 16.

In Lysias, 12, 48, an interesting change from Optative to Indicative occurs. Some of the examples with Indicative retained have been explained on other grounds. Omitting these the retention of the Indicative is more frequent than the change to Optative.

In most cases cited with the Optative depending upon a Participle, the Participle can be resolved into a finite verb expressing a co-ordinate idea or a temporal or causal relation. The same can sometimes be done when the Indicative is retained, but the Participle is usually more closely connected with the governing verb, continuing its thoughts or descriptive of its action.

The following is added for comparison :

*ὄτι and ὡς clauses depending upon the Infinitive or Participle.*

1. With the Indicative retained.

Xenophon's Anabasis, 16 : 2, 1, 14 ; 2, 1, 20 ; 2, 2, 20 ; 2, 5, 2 ;  
2, 6, 2 ; 4, 5, 19 ; 4, 5, 28 ; 5, 1, 14 ; 5, 5, 24 ; 5, 6, 31 ;  
6, 1, 25, 6, 1, 31, 6, 4, 14 ; 6, 4, 15 ; 6, 6, 4 ; 7, 1, 11.

2. With change to Optative.

Xenophon's Anabasis, 22 : 1, 2, 21 ; 1, 3, 16 : 1, 6, 10 ; 1, 9, 23 ;  
2, 2, 15 ; 2, 3, 25 ; 2, 6, 10 ; 3, 2, 4 ; 3, 2, 10 ; 3, 3, 14 ;  
4, 5, 28 ; 5, 6, 34 ; 5, 7, 18 ; 6, 1, 2 ; 6, 1, 30 ; 6, 2, 13 ;  
6, 6, 3 ; 6, 6, 6 ; 7, 1, 39 ; 7, 2, 31 ; 7, 5, 11 ; 7, 8, 21.

All the examples with the Optative might have been omitted except 1, 2, 21 ; 2, 2, 15 ; 3, 3, 4 ; 5, 6, 34 ; the Participle or Infinitive so clearly representing a Past Indicative Tense. Compare *ἦκε λέγων*, *he came and said*, (1, 2, 21), with *ἐπεισε λέγων*, *he persuaded (by) saying*, (5, 1, 14).

In 5, 6, 34, ἐπεχει λέγειν is equivalent to a conative Imperfect of the verb of saying.

An examination of ὅτι clauses depending on an Infinitive or Participle consecutively in something over two books of the Hellenica and five books of Thucydides shows, without discrimination, a proportion of 10 to 10 in the Hellenica, and 20 to 8 in favor of the Indicative in Thucydides.

Typical examples with the Indicative in the Hellenica are:

1, 5, 4.—ἐκέλευον διδάσκοντες.

1, 6, 36.—πλεῖν βουῶντας.

2, 1, 4.—ἐκέλευον παραγγέλλειν.

### III.—Indirect Questions.

#### §1. Antiphon.

##### 1. *Introductory Particles.*

εἰ, εἰ . . . ἦ, τίς, ὅστις, ὅς πρότερος, ὀπίτερος, ὅσους, οἷος, ὡς, ὅπως.

##### 2. *Indirect Questions after Past Tenses.*

7 Examples:

Indicative, 6; Optative, 1.

a. Optative (1, 17).

b. Indicative.

*Present*, 2: 6, 7; 6, 49.

*Future*: 1, 16.

*Imperfect retained*: A, γ, 8.

*Imperfect from Present*: 6, 26.

*Pluperfect retained*: 5, 70.

#### §2. Andocides.

##### 1. *Introductory Particles.*

εἰ, εἰ . . . εἰ, πρότερον . . . ἦ . . . ἦ . . . εἴτε, εἴτε . . . εἴτε  
τίς, ὅστις, ὀπίτερος, ὀπίθεν, ὡς, πῶς, ὅσους, οἷος, ἐάν.

2. *Indirect Questions after Past Tenses.*

6 Examples :

Optative, 4 ; Indicative, 2.

## a. Optative.—

*Present*, 3 : 1, 62 ; 1, 126 ; 3, 30.*Aorist*, 1 : 1, 112.

## b. Indicative.

*Aorist*, 1 : 1, 29 ; 1, 116.*Pluperfect*, 1 : 2, 14.*Future* : 1, 23.

## §3. Lysias.

1. *Introductory Particles.*

εἰ, εἰ . . . ἤ, πότερον . . . ἤ, πότερα . . . ἤ, εἴτε . . . εἴτε  
 τίς, ὅστις, ὅς, πότερος, ὑπότερος, ποῖος, ὁποῖος, πόθεν, ὁπόθεν, ὅπου  
 ὅπως, ὡς, ὅσος, οἷος, ὁσάκις, ἐάν.

2. *Indirect Questions after Past Tenses.*

35 Examples :

Optative, 16 ; Indicative, 19.

## a. Optative.—

*Present*, 12.*Future*, 2.*Aorist*, 1.*Perfect*, 1.

## b. Indicative.—

*Present*, 7.*Future*, 6.*Imperfect from Present*, 3 : 1, 42 ; 7, 12 ; 11, 12.*Aorist*, 2.*Pluperfect from Perfect*, 2 : 9, 7 ; 32, 18.

## §4. Xenophon's Anabasis.

1. *Indirect Questions after Past Tenses.*

80 Examples :

Optative, 59 ; Indicative, 21.

## a. Optative.—

*Present*, 53.*Future*, 3.*Aorist*, 3.

## b. Indicative.—

*Present*, 5.*Future*, 4.*Imperfect retained*, 2: 7, 2, 25; 7, 7, 43.*Imperfect from Present*, 7: 2, 3, 11; 2, 5, 33; 3, 5, 17;  
4, 7, 11; 5, 5, 25; 6, 1, 13; 6, 4, 23.*Aorist*, 2.*Pluperfect from Perfect*, 1: 4, 5, 29.§5. *Remarks upon Indirect Questions.*

1. An important distinction may be drawn between Indirect Questions and Indirect Exclamations. The simple relative pronomial adjectives *ὅσος*, *οἷος*, etc., introduce only the latter, while the pronomial adverbs *ὡς*, *ἥ*, etc., introduce either.

This distinction has been noted by Dinwiddie in his dissertation on O. O. in Thucydides (page 13):

For *ὡς* see Andocides, 1, 33; Lysias, 21, 13.

For *ὅσος* see Andocides, 1, 47; Lysias, 6, 47.

For *οἷος* see Andocides, 2, 8; Lysias, 9, 7.

It has not been considered necessary to divide the statistics of Indirect Questions upon this principle.

2. It is often difficult to distinguish *ὡς* relative, *ὡς* interrogative and *ὡς* conjunctive introducing O. O. These uses mark stages in the development of *ὡς*, and it is not always possible to determine the conception of the writer.

3. In Greek as in Latin, interrogative and relative sentences shade into each other.

4. Notable is the use of *ἐάν*, meaning *whether*.

Andocides, 1, 37: ἀναμιμνήσκεισθαι ἐάν.

Lysias, 15, 5: σκέψασθε ἐάν.

cf. Demosthenes, 19: συνδιαμνημονεύειν ἐάν.

It may be noted that *σκέψασθε ἐάν ἀληθῆ λέγω* does not mean "Consider whether I am telling the truth," but "Consider whether what I shall say is true."

5. Vivid Constructions in Indirect Questions.—As in *ὅτι* and *ὡς* clauses it will be found that the statistics do not show the range of freedom in the use of Indicative and Optative; but in many cases the Indicative is retained because the sense of the sentence demands it. In Antiphon 6, 7, (*ἐλέγξαντες*) *εἴ τι ἀδικῶ* is in the sphere of the present, meaning *whether I am, an evildoer*.

It may be noted that the Greek uses the Aorist Participle, when the leading verb is primary, as the equivalent of the English Perfect Participle. From the frequent retention of the original mood and tense in such cases it seems highly probable that the Participle was felt to be primary.

The Imperfect in Antiphon (6, 26) may be explained in two ways; *ἠδικοῦντο* may represent an original Present stated from the standpoint of the narrator, or it may be explained as a simple conditional not in O. O. Antiphon (6, 49) retains *χρή*.

There are two examples of the Indicative retained in Andocides—Aorist (1, 29), Pluperfect (2, 14). Both approach relative sentences. It may be worthy of note that in 1, 29 the O. O. clause recounts well-known facts. In (2, 14) *τὸ πρᾶγμα πᾶν διηγείτο ὡς ἐπέπρακτο* the *ὡς* clause is in opposition to *πρᾶγμα* and may be considered as a pure relative, or taking *πρᾶγμα* as pro-*l*iptic the *ὡς* clause may be in O. O., from standpoint of narrator. From the time of the speaker *ἐπέπρακτο* would be Perfect. The conception varies somewhat as the Latin *dixit modum quo*; *dixit quo modo*.

In Lysias six Present Indicatives are retained. Of these one (1, 25) might have been put in the Optative. 2, 21; 30, 32 retain *χρή*. 1, 33; 32, 18 belong to the universal present.

In (10, 4) *τί ἔστιν ὀλιγαρχία ἠπιστάμην* the subordinate clause involves a bit of *general information* properly retained in the Indicative. Thus we say in English "I knew that two and two *make* four." Compare (11, 2) *ὅτι ὀλιγαρχία ἦν ἔδειν*.

Lysias 1, 25 is the only Indirect Question in Lysias with past tense of a verb of *asking* that retains the Indicative except 30, 32 in which *χρή* occurs. Even here it is quite probable that the Indicative is not retained merely for vividness, but is used to express habitual action.

The three Imperfects and two Pluperfects in Lysias depend upon the verbs *ειδέναι, σκοπεῖν, ἐννοεῖν, ὄρᾶν*.

The two Aorist Indicatives are after *ὡς* in *indirect exclamation*. The clauses are not far removed from relative clauses, are not at all contingent, and naturally prefer the Indicative.

In Xenophon's Anabasis there are five Indicative Presents after past tenses. 6, 2, 4 and 7, 5, 9 retain *χρή*; the three others seem to be retained for vividness. In 4, 1, 26 and 6, 2, 5 the verb upon which the question depends is an Infinitive standing for a Present of a finite mood. 5, 7, 23—*ἡρώτων ὅτι ἐστὶ τὸ πρᾶγμα* is one of the few examples of the Present Indicative retained for vividness after a finite mood. Perhaps the familiarity of the phrase caused it to resist the influence of O. O.

Of the four Future Indicatives, 6, 1, 21 forms part of a general truth and is regularly retained. The three others are vivid.

Of the seven Imperfects from the Present in the Anabasis 6, 1, 13 (*ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς*) deserves special mention. The Imperfect expresses *customary action which the Optative seems unable to express*. *Συμμάχουντο* might mean: (if they) *ever fought in company with* (them). It cannot mean: (if they) *were in the habit of fighting*. The Present Indicative might be used here.

The Indicative in 2, 5, 33 probably expresses *attempted action*: *ὅτι ἐπιούουν*, what they were trying to do.

3, 5, 17 has *ἔμελλον*. It has been noted that *μέλλω* does not conform to the rules of O. O. *ἔμελλον* with the Infinitive to express a Future from the past, or the Future of an unreal relation, is not uncommon.

The remaining Imperfects (2, 3, 11; 5, 5, 25; 6, 4, 23) occur in clauses not far removed from true relative clauses and seem to be construed as such.

*Χρεῖη* occurs once in Lysias (12, 44) in an indefinite relative sentence having the force of an indirect question. See Schmitt on such sentences (Schanz's Beiträge, Heft 8, p. 14). The sentence reads: *οὐστίνης χρεῖη ἄρχειν παρήγγελλον*. The governing verb expresses past customary action. The vivid form of the subordinate clause would be *οὐστίνης ἂν χρῆ*; though *χρή* is not

absolutely excluded on account of the force of the indefinite relative pronoun. This does not seem to be a fair exception to the rule that *χη* is retained in indirect questions.

#### VERBS OF KNOWING AND PERCEIVING.

Verbs of *knowing* and *perceiving*, on account of their objective character, allow two classes of constructions. As knowledge must depend for its accuracy upon true perception and reasoning, and as wrong impressions are quite common, whatever is dependent upon the observation of one man or a class of men is somewhat contingent. When the narrator represents the knowledge as entirely due to the thought or perception of the subject of the subordinate clause, this clause may follow the regular rules of O. O. This is especially true when the narrator quotes his past knowledge.

But it may be stated that a manifest fact was *observed* or *meditated* upon. Logically the clause is in O. O., because it expresses thought. Grammatically it is construed as the statement of the narrator without reference to a direct form. The Aorist Indicative is retained. The Present and Imperfect of a possible direct form become Imperfect and Pluperfect.

The most common verbs of this class are:

|             |               |             |
|-------------|---------------|-------------|
| εἰδέναι     | ἐνθυμεῖσθαι   | δῆλον εἶναι |
| ἐπίστασθαι  | ἄγνοεῖν       | ὄραν        |
| γινώσκειν   | ἀναμνησκειν   | σκοπεῖν     |
| αἰσθάνεσθαι | καταμανθάνειν | ἐννοεῖν     |
| πυθάνεσθαι  |               |             |

#### Statistics for Verbs of *Knowing*, etc.

##### 1. With *ετι* and *ως* in *Antiphon*, *Andocides*, and *Lysias*.

###### a. Indicative.—

*Present*, 7—*Lysias*: 9, 1; 10, 30; 11, 11; 12, 69; 12, 70;  
13, 17; 13, 77.

*Future*, 5—*Lysias*: 2, 32; 12, 15; 12, 45; 12, 70; 16, 15.

*Imperfect retained*, 1—*Lysias*: 1, 17.

*Imperfect from Present*, 9 { Antiphon : 1, 8 ; 1, 15.  
 Andocides : 1, 52 ; 1, 52.  
 Lysias : 3, 6 ; 7, 16 ; 12, 57 ;  
 12, 73 ; 18, 11.  
*Aorist*, 4—Lysias : 3, 29 ; 8, 13 ; 12, 75 ; 1, 17.  
*Pluperfect*, 2—Andocides : 1, 52 ; 1, 52.

Lysias : 10, 30 ; 11, 11 ; 12, 69 are general truths ; 12, 10 retains *χρη* ; 9, 1 belongs to the sphere of the present. In 13, 17 ; 13, 77 the context does not make it quite clear whether the Indicative is retained for vividness or whether the time of the subordinate clause extends to the present.

b. Optative.—

*Present*, 4— { Andocides : 1, 39.  
 Lysias : 9, 5 ; 12, 15 ; 23, 3.  
*Future*, 3— { Antiphon : 5, 50.  
 Lysias : 1, 22 ; 19, 16.  
*Perfect*, 1—Lysias : 23, 3.

The Present Optative from Andocides (1, 39) depends on *γνώσκει*, which is itself in O. O., from *ἔστυν*, and is hardly a fair example.

The two examples from Lysias (23, 3) depend on *ποθόμενος*. The context shows that the information was in answer to questions. *ποθόμενος* is equivalent to a passive of a verb of *saying*. The same might be said of *ἐπόθόμεν* in 9, 5. In Lysias, (3, 6) *ποθόμενος* is used as a verb of *perception*. The result is stated but the process is ignored.

It may be noted that in the two first examples speaker and narrator are the same. In the last they are different. In the orators examined the *use of these verbs with the Optative is rare*.

2. With *ἔστι* and *ὡς* in Xenophon's *Anabasis*.

a. Indicative.—

*Present*, 1.  
*Future*, 2.  
*Imperfect retained*, 1 : 6, 3, 23.  
*Imperfect from Present*, 6 : 1, 2, 21 ; 2, 2, 15 ; 2, 3, 6 ;  
 3, 1, 3 ; 5, 6, 29 ; 5, 8, 10.





## IV.—The Infinitive.

The Infinitive has by nature no declarative force. It expresses in O. O. the subject of thought or speech. The realization, in fact, is deduced from the context.

A *ὅτι* clause assumes the reality of the matter *stated* or *thought upon*. A *ὡς* clause is intermediate and often approaches closely the use of the Accusative and Infinitive.

With *εἰπεῖν* and *λέγειν* an *opinion* or *conclusion* is maintained by the Infinitive.

Antiphon: *A γ*, 4; *A δ*, 11.

Lysias: 8, 15.

Anabasis: 5, 4, 34.

When words are the subject of discussion *εἰπεῖν* and *φάναι* seem to be used indiscriminately.

Lysias: 10, 9; 11, 3; 11, 5.

Cf. Lysias (10, 8) with *ὡς*.

In Lysias, 11, 5, *εἶπη ἀπιβεβληκέναι* seems to be the exact equivalent of *φῆ ῥίψαι*.

The Infinitive occurs as the object of that large class of verbs *asking, exhorting, commanding*, etc., expressing shades of meaning from a mild wish to a strong command. The Infinitive is the *outer object* denoting the thing *commanded*, etc.

In the development of the O. O. construction in certain cases the Infinitive lost its objective character and became the *cognate object*, expressing the content of the governing verb. Then it is the true representative of the Imperative in O. O.

The Present Infinitive occurs rarely with *φάναι* referring to the Future in O. O. *εἶφη μὴνόειν*, *he said* he was going to inform (Lysias, 29, 6).

Cf. the regular use of *ίέναι*. Anabasis, 1, 3, 1: *οὐκ ἔφασαν ίέναι*.

The Aorist Infinitive occurs in Lysias, 13, 15 and 13, 47, with *φάναι* referring to the Future. (Moods and Tenses, §127).

Perhaps the best explanation of this phenomenon is to consider the Infinitives as simple object Infinitives. *φάναί* coalesces with a preceding negative and is felt to be the equivalent of a verb of *refusing*.

*Εἰπεῖν* in Anabasis, 7, 8, 2, with *ἑπομύσους*, and followed by an Infinitive with *ἡμῶν*, is construed as a verb of *swearing*.

*Γινῶναι* with the Infinitive (Lysias, 16, 36; Andocides, 2, 10; Anabasis, 1, 9, 17) may be translated "*to decide*." Moods and Tenses, §915, 3 (a).

*Προθάνεσθαι* occurs (Lysias, 6, 37; Anabasis, 7, 6, 11) with the Infinitive with meaning very near to that of *ἀκούειν*. *Ἀκούειν* is used with the Infinitive with the meaning "*to be told*." Lysias, 13, 77; 25, 21; 26, 3; Anabasis, 4, 6, 14; 4, 6, 16; 4, 5, 35.

*Ἀκούειν* with the Participle indicates that the hearing is from someone who professes to have definite information. Xenophon's Anabasis, 1, 4, 5; Sophocles' Electra, 293. (Moods and Tenses, §914). The thing heard is not necessarily a fact.

The Infinitives after *αἰτίαν ἔχειν λόγον, ὑπολείπειν* (Antiphon, 2, 10; B β, 5) belong to the class of object Infinitives not in O. O. proper. Cf. Moods and Tenses, §749 and Andocides, 3, 26, οὐδὲ λόγος ὑπολείπεται μὴ οὐκ ἀδικεῖν.

- In Antiphon, 5, 80, *διδάσκειν* takes an object Infinitive with the meaning *to teach how*.

### 1. Verbs taking the Infinitive in O. O. representing the Indicative or Optative.

#### §1. Antiphon.

|             |            |                |
|-------------|------------|----------------|
| ἀρνεῖσθαι   | ἡγεῖσθαι   | ὀμνύναι        |
| διωμόναι    | κατηγορεῖν | προσδιωβάλλειν |
| δοκεῖν      | καταδοκεῖν | πρόσποιεῖσθαι  |
| ἐλέγγειν    | λέγειν     | ὑπολαμβάνειν   |
| ἐλπίζειν    | νομίζειν   | φαίνεσθαι      |
| ἐλπὶς εἶναι | οἴεσθαι    | φάναί          |
| ἐπικαλεῖν   | ὀμολογεῖν  | φάσκειν        |

## §2. Andocides.

|                   |             |                   |
|-------------------|-------------|-------------------|
| αἰτεῖν            | ἐπιχέειν    | ὀμνύειν           |
| ἀρᾶσθαι           | ἐπαγγέλλειν | πιστεύειν         |
| γινώσκειν (2, 10) | ἡγεῖσθαι    | προειπεῖν (4, 17) |
| δοκεῖν            | λέγειν      | ὑπισχνεῖσθαι      |
| διορίζεσθαι       | νομίζειν    | φάται             |
| ἐλπίζειν          |             |                   |

## §3. Lysias.

|             |              |              |
|-------------|--------------|--------------|
| αἰσθάνεσθαι | ἐπαγγέλλειν  | ὀμολογεῖν    |
| ἀπειλεῖν    | ἐπισημαίνειν | ὀμνύειν      |
| ἀκούειν     | ἡγεῖσθαι     | πυθάνεσθαι   |
| αἰτιάσθαι   | λέγειν       | ὑπισχνεῖσθαι |
| γινώσκειν   | μηνύειν      | ὑποπτεύειν   |
| δοκεῖν      | νομίζειν     | φάται        |
| εἰπεῖν      | οἴεσθαι      | φάσκειν      |
| ἐλπίζειν    |              |              |

1. *The Infinitive in Continued Narrative.*

The Infinitive may continue a narrative :

1. When it is used in the first clause of O. O. (Andocides, 38, 42). This is an unusually long passage. Even here ἔφη is repeated three times.

2. After verbs which take *ὅτι* and *ὡς*. This is the rule when the continuation is introduced by *γάρ*. With *γάρ*: Antiphon, I' γ, 2. Lysias, 10, 6 ; 13, 5 ; 14, 5 ; 14, 33 ; 22, 9 ; 25, 28. Anabasis, 6, 1, 23 ; 6, 2, 11 ; 7, 2, 31. Without *γάρ*: Andocides, 1, 12 ; 1, 36. Lysias, 19, 25. An independent Optative occurs with *γάρ*: Antiphon, 6, 22. Anabasis, 7, 3, 13.

3. After verbs which take a simple object Infinitive in partial O. O. *Κελεύειν*, etc., Lysias, 2, 45. Anabasis, 4, 5, 16 ; 7, 7, 19.

4. After a verb taking the Participle in O. O. Lysias, 32, 15.

5. After *δοκεῖ* with the Nominative and Infinitive O. O. may be continued by the Accusative and Infinitive. Xenophon's Anabasis, 1, 4, 18.

2. *The Infinitive as Imperative.*

It is impossible, as Goodwin says, (Moods and Tenses, §684) to tell exactly where a Greek would have drawn the line between

the Infinitive as a simple object and the Infinitive in O. O. It is, however, too narrow to limit the use of the Infinitive in O. O. to the representation of the Indicative and Optative. The Infinitive is used as Imperative.

1. In the indirect statement of laws. Antiphon, *I' β*, 5; 5, 10. Andocides, 1, 20; 1, 73; 1, 93; 1, 95; 1, 110, 1, 116; 3, 12. Lysias, 1, 32; 6, 52; 8, 10; 8, 12; 11, 5; 14, 5; 22, 6. Laws are frequently written in O. O. Lysias, 10; 16, 17, 18, 19.

2. In proclamations, decrees, etc. Andocides, 1, 111; 1, 145 bis; 1, 176; 1, 182; 2, 23. Lysias, 2, 1; 6, 24; 12, 70; 12, 76; 16, 6.

3. In simple propositions or commands with pure verbs of *saying*, as *εἰπεῖν λέγειν*, etc. Andocides, 1, 71; 1, 123; 1, 126; 4, 27. Lysias, 1, 23; 1, 30; 16, 13.

In Andocides, 1, 123, and Lysias, 16, 13, the Imperative idea is specifically plain. Cf. Anabasis, 1, 3, 14; 5, 7, 34.

When required for clearness or emphasis the Infinitive is strengthened by *χρηῖναι*. Antiphon, *φασὶ χρηῖναι*, 5, 84; 6, 28. Andocides, *ἔλεγον . . . χρηῖναι*, 1, 36.

### 3. *Subject of the Infinitive.*

The subject of the Infinitive is usually omitted if it is the same as that of the governing verb expressed or implied in a phrase. When emphatic it is usually expressed by the accusative of the *reflexive* or by the Nominative of the *intensive αὐτός*.

When the subject of the Infinitive is different from that of the governing verb it is expressed in the Accusative unless mentioned before or clearly implied by the context. Andocides, 4, 38. Cf. Demosthenes, xx, 111.

The Accusative of *αὐτός* (Andocides, 1, 12; 1, 126), the Accusative of the personal pronoun (Antiphon, 6, 31), and the Nominative of the personal pronoun (Thucydides, 6, 34, 2) also occur.

## V.—The Participle.

The Participle in O. O. is a development of the object Participle after verbs of sense and perception, and usually carries with it the definiteness and certainty of personal observation. The Infinitive (within our limits) is comparatively rare with verbs taking the Participle. When it does occur it expresses an opinion gathered from a process of reasoning. The distinction between a participle in O. O. and a clause with *ὅτι* or *ὡς* is often very slight. The Participle is more concrete and vivid, the *ὅτι* clause is abstract and didactic.

The following verbs are construed with the Participle :

## Antiphon.

|                     |                           |                      |
|---------------------|---------------------------|----------------------|
| <i>ἀποδεικνύναι</i> | <i>ἐπιδεικνύναι</i>       | <i>ὄρᾶν</i>          |
| <i>ἀποφαίνειν</i>   | <i>ἐπίστασθαι</i>         | <i>περιειδέναι</i>   |
| <i>ἀπελέγχειν</i>   | <i>εἰδέναι</i>            | <i>συνειδέναι</i>    |
| <i>γινώσκειν</i>    | <i>κατάφανής γίνεσθαι</i> | <i>φαίνεσθαι</i>     |
| <i>δηλοῦν</i>       | <i>μηνύειν</i>            | <i>φανερὸς εἶναι</i> |
| <i>ἐλέγχειν</i>     |                           |                      |

## Andocides.

|                      |                    |                   |
|----------------------|--------------------|-------------------|
| <i>ἀπο-δεικνύναι</i> | <i>δῆλον εἶναι</i> | <i>ἐλέγχειν</i>   |
| <i>ἐπι-δεικνύναι</i> | <i>εἰδέναι</i>     | <i>ὄρᾶν</i>       |
| <i>ἐν-δεικνύναι</i>  | <i>ἐνθυμεῖσθαι</i> | <i>πυθάνεσθαι</i> |
| <i>γινώσκειν</i>     | <i>εὐρίσκειν</i>   | <i>φαίνεσθαι</i>  |
| <i>δηλοῦν</i>        | <i>λογίζεσθαι</i>  |                   |

## Lysias.

|                      |                     |                   |
|----------------------|---------------------|-------------------|
| <i>αἰσθάνεσθαι</i>   | <i>συγγινώσκειν</i> | <i>ὄρᾶν</i>       |
| <i>ἀπο-φαίνειν</i>   | <i>δῆλον εἶναι</i>  | <i>ἐν-ορᾶν</i>    |
| <i>φαίνεσθαι</i>     | <i>διχεῖν</i>       | <i>ἐφ-ορᾶν</i>    |
| <i>ἀπο-δεικνύναι</i> | <i>ἐλέγχειν</i>     | <i>περι-ορᾶν</i>  |
| <i>ἐπι-δεικνύναι</i> | <i>ἐξ-ελέγχειν</i>  | <i>πυθάνεσθαι</i> |
| <i>δεικνύναι</i>     | <i>εὐρίσκειν</i>    | <i>φαίνεσθαι</i>  |
| <i>γινώσκειν</i>     |                     |                   |

*Subject of the Participle.*

When the subject of the Participle is the same as that of the governing verb it is usually omitted and the Participle is expressed in the Nominative case. Antiphon, *A β*, 6; *A β*, 9.

When emphatic the subject of the Participle is expressed by the Accusative of the reflexive. Antiphon, *A δ*, 3

## VI.—Secondary Dependencies.

§1. *Conditional Sentences after Past Tenses.*

## a. Subjunctive and Indicative changed to Optative.—

Antiphon: 1, 15; 1, 19; *A α*, 8; 5, 50; 6, 12; 6, 13;  
6, 23; 6, 23; *I' β*, 4.

Andocides: 1, 20; 1, 90; 1, 115; 1, 122; 3, 30; 4, 15;  
4, 17.

Lysias: 2, 21; 7, 34; 12, 9; 12, 15; 13, 25; 13, 53;  
13, 78; 19, 59; 26, 24; 28, 14; 23, 11;  
12, 74.

## b. Indicative retained.—

Andocides (1 Future): 1, 53.

Lysias (11 Futures): 2, 32; 2, 45; 2, 45; 12, 11; 12, 70;  
13, 15; 13, 15; 21, 24; 26, 9; 27, 1.

(2 Presents): 2, 22; 22, 2.

(1 Perfect): 32, 11.

## c. Subjunctive retained.—

Andocides; 1, 41.

Lysias: 12, 15; 12, 15; 32, 6.

We observe no Future Optatives in protases. Protases in *ἐάν* are usually changed to Optative. Lysias uses the "most vivid" Future condition more frequently than others examined and retains the Future Indicative in protases.

Xenophon quite frequently retains the Future Indicative in protases. Cf. *Anabasis*, 5, 6, 34; 6, 6, 10; 7, 1, 40; 7, 4, 5.

In Andocides (1, 122) a Present Indicative is changed to Optative.

In the *Classical Review*, p. 320, July, 1890, Marchant raises an interesting question with reference to conditional sentences. Following Stahl, who says in substance (*Quaest. Gram. ad Thuc.*, p. 8, ed. 1886) "Thucydides never changes the Indicative with *εἰ* to Optative in O. O. This rule is true for all writers, *εἰ* with the Future Optative excepted." Marchant adds: "I have never seen an example outside Xenophon which breaks Stahl's canon." In an example given by Goodwin, (§696 from Plato, *Ap.* 20 B), καὶ ἐγὼ τὸν Εὐθύμῳ ἐμακάρισα εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει, he remarks that *ἔχει* and *διδάσκει* might be used. If Stahl is correct, is the Optative possible outside Xenophon in a single clause containing *εἰ* in O. O., unless *εἰ* with Optative, *εἰ* with Future Indicative, or *ἐάν* with the Subjunctive would be used in the recta?

In the *American Journal of Philology*, 1892, ("Brief Mention") Gildersleeve notes this view of Marchant, quoting among other references in refutation, *Andocides*, 1, 122; *Thucydides*, 6, 27, 5; 2, 92, 3.

The change of present protases in the Indicative to Optative is regular though rare. Marchant, however, may be right in his protest at Goodwin's treatment of the example quoted.

If Plato had written *ἔφην εἶναι εὐδαιμόνα* instead of *ἐμακάρισα* the Optative would be allowable in the O. O. clause. It may be questioned whether this change, which is rare at best, would be allowed after such an objective verb as *ἐμακάρισα*.

## §2. *Relative Sentences after Past Tenses.*

### a. Subjunctive and Indicative changed to Optative.—

*Antiphon*: 5, 50; 6, 22; 6, 23; 6, 45; 1, 10.

*Andocides*: 1, 39; 2, 10.

*Lysias*: 3, 5; 2, 24; 12, 74; 12, 76; 12, 84; 13, 7;  
19, 25. 19, 35; 23, 2.

### b. Indicative retained.—

*Present*—*Antiphon*: B β, 3; 6, 27.

*Lysias*: 1, 19; 7, 40; 27, 2; 6, 54; 22, 6.

*Future*—*Lysias*: 13, 17; 13, 25.



*Imperfect (contemporaneous)*—

Antiphon: 6, 23; 6, 38.

Andocides: 1, 12; 1, 34; 1, 53.

Lysias; 12, 73; 18, 11; 19, 50.

Anabasis: 1, 2, 1 ter.; 1, 2, 2; 2, 1, 2; 4, 1, 12;  
4, 3, 29; 6, 5, 22; 7, 8, 2.*c. Subjunctive retained.*—

Lysias: 1, 6; 13, 25; 13, 86; 13, 92; 30, 28.

The statistics are sufficient to show that the retention of the Subjunctive with the relative is rare in the authors examined. Lysias, 1, 6, (*οὐδ' ἔγωγε διεκείμην ὥστε μήτε λυπεῖν μήτε λίαν ἐπ' ἐκείνην δεῖν ἂν θέλη ποιεῖν*) is a very unique example.

One theory of result clauses is that they look to the end *contemplated*, and the vivid construction would be explained by O. O. It is necessary, however, to consider that the time of the relative sentence is general. The Infinitive upon which it depends on account of the generality was not felt to be past, and takes the primary sequence.

Lysias, 13, 25, depends upon a preceding Indicative retained, and is regular.

Lysias, 13, 86, is O. R. It quotes the words of the legal document.

In Lysias, 30, 28, the time of the relative clause is general.

Lysias, 13, 92, is perhaps the only clear case of the retention of the Subjunctive for vividness. It is thoroughly incorporated in the subordinate clause and quotes the injunction.

§3. *Final Clauses.*

Final clauses are treated fully by Weber (Schanz's Beiträge, Heft. 5), and the statistics are taken from his treatment.

It is necessary to discriminate between Purpose clauses in O. O. and those depending on simple declarative verbs. Even here they allow Representation and may retain the Subjunctive. This, however, is much rarer than we would be led to believe by Moods and Tenses, §318 and §320. Weber's statistics quoted in confirmation of §320 are quite misleading.

*Statistics for Final Clauses.*

Antiphon (including Tetralogies).—

*Optative*, 6: 1, 10; 5, 43; 5, 55; 6, 13; 6, 37; *I' a*, 2.

*Subjunctive*, 3; 1, 33; *A β*, 6; *A γ*, 2.

Andocides (including oration) 4.—

*Optative*, 11: 1, 39; 1, 42; 1, 88; 1, 137; 1, 141; 1, 54;  
3, 3; 3, 39; 4, 15; 4, 29; 1, 99.

*Subjunctive*, 7: 1, 12; 1, 40; 1, 86; 1, 113; 1, 133;  
3, 23; 3, 33.

Lysias (including orations 2, 6, 8, 13, 20).—

*Optative*, 26.

*Subjunctive*, 22: 1, 9; 1, 10; 1, 11; 1, 12 bis.; 1, 4;  
2, 9; 2, 33; 6, 11; 6, 54; 12, 7; 12, 12;  
12, 25; 16, 6; 16, 14; 28, 6; 30, 12;  
31, 30; 32, 22; 33, 2; 34, 11; 31, 3.

Weber says in reference to the examples from Andocides (Schanz's Beiträge, Heft. 5, p. 140): "Analysiren wir genauer . . . so müssen wir bei 1, 86; 1, 113; 3, 23 Fortdauer der Absicht in der Gegenwart annehmen."

1, 40, properly belongs to O. R. 1, 121, follows an Historical Present. 3, 33, and 1, 133 are in O. O.

In reference to Lysias, after discussing the change in 32, 22; Weber says: "An den übrigen Stellen, echten wie unechten, haben, wir an 8 Fortdauer der Absicht in der Gegenwart anzunehmen."

We find that these are 2, 9; 6, 11: 6, 54; 16, 6; 16, 14; 30, 12; 31, 30; 33, 2. 28, 6, and (1, 12, Present Subjunctive) are O. R. 1, 12; 12, 7 and 12, 12 are in O. O.

In Antiphon, 1, 23 expresses purpose continued to the present. *A β*, 6 is in O. O.

The remaining examples from Antiphon present peculiarities which may be felt. But, not to draw too nice a distinction, we may consider it established that:—

1. A positive Purpose Clause taking its time from a definite past action prefers the Optative.

2. When a Purpose Clause is *iterative* (1, 9; 1, 10) or in O. O.,